THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"I wish that I had the ability to impress upon the Latter-day Saints the necessity of searching the commandments of God, the revelations from the Lord, the Creator of heaven and earth, as contained in the Doctrine and Covenants. If we as a people would live up to those wonderful revelations that have come to us, we would be a bright and shining light to all the wide world."—HEBER J. GRANT.

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PRINCIPLES OF PROGRESSION

ELDER NEPHI JENSEN

THE German philosopher, Emanuel Kant, said, "Two things inspire me with awe: The starry heavens above and the moral law within." There is another thing that inspires even deeper awe than the starry heavens, and that is the thought of the God behind the stars. His infinite goodness is the noblest of all themes. In a lofty mood, Whittier sang most beautifully:

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

When we worship, we express in song, in prayer, sermon and thought, our appreciation of the goodness of God. This deep heartfelt expression purifies the heart, refines the spirit, and ennobles the mind.

This hour is set apart for meditation on the most vital of themes. We pause at this time to think and speak of the high theme of human salvation. There is no subject in religion about which there is so much of misunderstanding as the idea of salvation through the mediation of Jesus Christ.

On the 19th of September, 1879, Robert G. Ingersoll delivered a brilliant lecture in Chicago, on the theme of the oft-quoted Bible text, "What must I do to be saved?" Early in his discussion of the subject, he paraphrased the text and made it read: "What must I do to be saved from the eternal wrath of God?"

The question in this form carries a very harsh conception of what is meant by salvation. It implies that the essential thing about being saved is to turn God's hatred for man into love for the race. This crude idea is a relic of primitive religions. It finds its most extreme expression in weird ceremonies and brutal sacrifices, intended to propitiate a hateful deity.

Religion in its higher form holds the idea of a merciful God, and teaches that religious acts and ceremonies are not intended to influence God, but rather to enlighten and purify man. The religion of Jesus Christ proclaims the idea that God is love, and that the purpose of religion is to transform and ennoble man.

Possibly the Master's finest idea of what it means to be saved is found in His conversation with the Jews. To a group of believing Jews, He said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The Jews failed to comprehend this deep truth. They thought Jesus was talking about freedom in the narrow sense of political liberty; and in anger they replied, "We be Abraham's seed, and were never in bondage to any man." The Master was now afforded an opportunity of explaining His larger liberty. He said, "Whosoever committeth sin is the servant of sin."

A "LOST SOUL"

We have here the Saviour's conception of the most damaging effect of sin. Evil-doing is not essentially dangerous because it incurs divine condemnation; but because it degrades the soul and makes man a slave to sinful desires. A "lost soul" is one who has lost his self-mastery, and has become a slave of every evil and impure impulse.

Bondage to sinful desires and habits that degrade, is the only abject slavery. And liberation from this soul-destroying servitude is the only complete emancipation. Hence the Master said, "If the Son therefore shall make you free, ye shall be free indeed."

What Jesus Christ came to do was to emancipate humanity from its bondage to sinful desires and practices. His Gospel is not a plan placating a revengeful deity. It is a divine scheme for the transformation and liberation of human souls. Perfect freedom is perfect salvation. And to be perfectly free means to be free from degrading ignorance, the tyranny of impure desires, the afflictions of the body, and the torments of the mind. This perfect freedom is the supreme moral excellence. One who has attained this complete self-mastery has achieved the highest thing

in life. He has acquired one of the most distinctive characteristics of Godhood—the power of self-determination.

This freedom is not something which is going to come to us in a sudden moment at the eternal judgment seat. It comes to us in large measure in this present life, if we apply the truth in our lives. But it comes by degrees. Salvation is not instantaneous. It is progressive. Indeed, it is eternal progress.

Salvation is the eternal divine process of enlightening, inspiring, healing, purifying and liberating human souls. Salvation and education means essentially the same thing. Dr. Edward Thorndyke defines education as "the process of making useful changes in human lives." The most "useful changes" are those that change men from ignorance to intelligence; from sickness to health; from evil to good and from bondage to the enslaving foes of the soul, to freedom.

The question, "What must I do to be saved?" means essentially "What must I do to promote my eternal education and progress?"

What are the basic principles that bring about this eternal progress? A very simple story will help us find the answer to this vital question.

In an obscure village once lived a rather indolent youth. About the only activity he found any pleasure in was playing on a Jew's harp, and he engaged in this pastime only intermittently. When he was about midway in his teens, he heard that a celebrated violinist was going to give a concert in a city near the lad's home. He conceived the idea that it would be interesting as well as profitable to attend the concert.

As the boy listened to the masterful playing of the artist, his soul was stirred as it had never been stirred before. While under the spell of the master, there was awakened within him the conviction that it would be the supreme achievement to be able to play as the great artist played. This faith moved the youth to think of his crude performances on the Jew's harp in comparison with this sublime concert music. By this comparison, he was led to regret his wasted years. This regret became a spur in the sides of his intent; and he determined to study under the instruction of the master. He registered in the school of the artist, and commenced his studies in dead earnest. In the course of a few months he was completely awakened by the sublime spirit of music. By this spirit he was carried irresistibly to the heights of splendid artistic triumphs.

MOVED TO ACTION

This is a very homely story, and yet an analysis of it reveals in operation the basic principles of progress. The first factor in the youth's development was something external to him. It was something revealed to him from without. The master's artistic playing revealed to the youth the beauty and sublimity of fine

music. This impressive revelation awakened in the boy's heart a stirring desire to become a master of the violin.

If we carried our study no further we might conclude that desire is the first principle of progress. In fact someone has said, "Desire is the mainspring of action." But the aphorism is only partly true. For back of desire is faith. One desires the things he believes are desirable. It is faith that is the moving cause of all action: and the basic principle of all progress.

But awakened faith in higher possibilities will not alone result in progress. Suppose this youth, after he has been made to believe in the desirability of becoming a great violinist, had said: "I am convinced that it would be a splendid thing to master the violin, but I think I would just as soon spend my time on the street corner as in the classroom." If he had reached this conclusion, his faith would have been profitless. It is not until faith in the better course becomes so intensified that it makes one regret his present course that it leads to improvement. The youth's faith resulted in his transformation, because it made him keenly regret his wasted months and neglected opportunities. This regret for one's errors and mistakes is the essence of repentance, or the golden spur that goads one onward and upward.

STEPS TO PROGRESS

Henri Bergesen, the great French philosopher, recognizes the importance of this sense of regret as a basic principle of progress. He says: "Every human action starts from a dissatisfaction." This statement is profoundly true. There can be no progress without action. That is self-evident. It is equally certain that one does not act until he senses the need of acting. Or in other words, so long as one is perfectly satisfied with what he is, what he has, and what he is doing, he will not attempt to make a change. No matter how much one believes in the desirability of adopting a new manner of life, if that belief does not completely overcome the satisfaction he is having in his present course, and make him regret his present course, he will not change. So the conclusion is clear that repentance is the second fundamental principle of progress.

Through the joint operation of these two simple principles comes what is called conversion. Conversion means a change of heart or attitude.

Now we are prepared to inquire into the third fundamental of progress. Our indolent youth when he had become converted or changed from an attitude of indolence to that of studiousness, determined to register at the school of music. What has this step to do with the basic principles of progress? Let us see. As soon as the spirit of progress takes possession of one, the very next step is to ally oneself with the forces that are effectively moving in the direction he wants to go. Or in other words, he

must adopt the most progressive method of attaining the desired end. So the third step in progressive living is the formation of a union or alliance with those who have the intelligence and the power to guide one successfully onward in his development.

A COMPLETE AWAKENING

But we still have one more basic principle of advancement to discover in the experience of the indolent youth. After he became engrossed in his studies, in an atmosphere charged with the spirit of music, he had a complete artistic awakening. Or in other words, there came upon him the intensified spirit of music. This spirit brought him a new life, or regenerated him. By this new life or spirit, he was carried on irresistibly upward to artistic distinction.

Any story of human development will reveal in operation these basic principles of progress. Let us consider one in the realm of spiritual transformation. In the days of Christ's personal ministry, there lived at Bethany a rich lordly Pharisee, called Simon. He frequently gave splendid banquets at his palatial home. On these stately occasions, he invited all the neighbours to his feasts. It happened that Jesus of Nazareth was in Bethany on the evening of one of these banquets. He attended. But He was not shown fitting courtesy. In fact, He was treated rather shabbily. He was given a seat at the foot of the table.

There was another person who went to the banquet hall that evening. She was a woman "who was a sinner." She was attracted to Simon's splendid home because Jesus was there. She had met Him before that night. On this former occasion He had been moved with compassion towards her, and had sought in His tender love to show her the way to the beauty of pure living. His personality was so majestic, His spirit so gentle, His teachings so pure and gracious, that He stirred her soul as it had never been stirred before. There was awakened within her the belief that His life was the perfect divine life, and that to live as He lived was the most desirable thing in the world. This faith gripped her soul with its all-conquering power. It moved her to compare her broken, faulty life with His noble life. By this comparison, she was moved to genuine repentance. This pure Godly sorrow purged out of her heart every evil and impure desire, and left in her heart only the pure gold of holy aspiration.

So when she learned that Jesus, the gracious one, was going to be at Simon's banquet, she also went to the feast. But when she entered, she did not walk with uplifted head or haughty step. She entered with bowed head and halting step; and her heart fluttered with fear. She moved directly to where Jesus sat, and fell with her hands across His feet in the manner of a slave surrendering to his master. Then her big heart broke, and out of

the depths of her soul, gushed tears that fell like rain on the feet of the Master. And in her loving graciousness, she took her tresses, the hair of her head, and wiped her tears from His feet.

Do you see that picture? It is a picture of perfect worship. That woman did not worship with empty life, or hollow words. She worshiped with a broken heart and a contrite spirit.

To a cold, proud person, it was a disgusting scene; and the lordly Simon was moved to disdainful disgust. He said nothing vocally; but in his cold shriveled heart, he said: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner."

Jesus divined what was in Simon's heart, and said, "I have somewhat to say unto thee."

Master, say on.

There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. . . .

Her sins, which are many, are forgiven; for she loved much.

Then to the woman, He said, "Good woman, go in peace, thy faith hath saved thee."

NOBLE FAITH

This stirring story of the transformation of a soul discloses the operation of the same basic principles of progress. The Godly life of the Christ became to her the pattern of perfect living. That life was so transcendentally beautiful, that it moved her to believe in the supreme importance of attaining the same high standard. This noble faith stirred her to repentance and transformed and converted her soul.

Here it is in place to say that no verbal portrayal of the perfect life can stir a soul as this woman was stirred. Only the actual flesh and blood, life of the Son of God, can awaken this soul-transforming faith. John Burroughs, the naturalist, who was far from being orthodox in religion, recognized the stimulating power of such a life. He says:

> Absolute life we can have no conception of; the absolute must come down and incarnate itself in the conditioned, and cease to be absolute, before it comes within the plane of our knowledge.

Now let us consider a fuller story of moral and spiritual progress. On the Pentecostal Day, following the crucifixion of Christ, there was a notable gathering in Jerusalem. To this vast assembly Peter, the chief of the Apostles, preached a very bold

and fervent sermon. The triumphant resurrection of the Christ as the conclusive proof of His Messiahship, was the Apostle's high theme. As one who had actually seen the glorified Christ, after He had conquered death, Peter was moved to lay upon his hearers the awful blame for the crucifixion of the Son of God. His sermon increased in fervour and impetuosity until he reached his climax, when he declared that God had "raised this Jesus" from the dead.

The effect of the sermon was magical. Peter's intensity and earnestness, inspired by the spirit of God, moved his hearers to the depths of their souls. They were convinced of the truth of what they heard. There was awakened in their hearts faith in the divinity of Jesus Christ and in His glorious victory over death. This faith moved them to cry "Men and brethren, what shall we do?"

"Repent and be baptized," responded Peter, "in the name of Jesus Christ, and ye shall receive the Holy Ghost."

This story reveals the operation of the same basic principles of progress. To the assembled hosts, on the day of Pentecost, Peter upheld the divine majesty and power of Jesus Christ so impressively that his hearers were moved to believe that Jesus Christ was the Master of life, and the conqueror of death; that His life was the perfect divine life; and that to follow Him is the supremely important thing. By this soul-stirring faith, they were "pricked in their hearts" and made to know that they had done a great wrong. This deep sense of guilt made them anxious to find a way of escape.

When Peter commanded them to repent, he did not announce a mere dogma. He inculcated a great fundamental principle of human emancipation and progress. He required them to do the one and only thing which could deliver them from their sinfulness. They had in their hatefulness assented to the death of the Lord. The essential thing they needed was to be turned from their hatefulness. They needed a change of attitude and life. That change comes only through heart-felt repentance, inspired by genuine faith in the desirability of the better life.

AN ETERNAL PROCESS

But why were these believers required to be baptized? When their hearts were changed or converted, from hatred for Christ to love for Him, by their awakened faith and repentance, were they not completely saved? No. Salvation is an eternal process. Moreover, it is a divine as well as a human affair. It requires the power of God as well as the strength of man to deliver a soul from the darkness and evil. In order for man to obtain the aid of God in the eternal struggle with the forces of evil, he must come into conscious union with Him.

(*Continued on page 409*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JUNE 25, 1931

EDITORIAL

A LESSON

My brother in the Gospel was given to finding fault with his leaders, who had been called and set apart by those holding the authority of God. He often could not understand their decisions, their actions, their admonitions and their appointments. In his mind, he considered them foolish. He began to lose confidence in his leaders, thinking them not working under the inspiration of the Lord.

One Sabbath evening at Sacrament meeting, a humble, sincere, good-living brother, in stammering tongue, in poor grammar, suddenly broke off the thought he was heroically trying to impress upon his audience, and made a statement entirely off the subject. He was rather embarrassed with his own comment. The fault-finding brother was amazed. If this brother were speaking under the inspiration of the Lord, he thought, why should he make such an odd statement at such a time?

For days, my brother in the Gospel pondered over this occurrence. Finally, the light dawned. This very remark which seemed so out of place was intended for him. It helped him to solve a difficult problem, one that had long bothered him. He realized his mistake, that after all, the speaker uttered an inspired thought.

My brother thus learned a great lesson, and now realizes that one does not always fully understand the ways of the Lord, and cannot while in mortality. As he looks back over the work of his presiding officers, he sees that they have been inspired of God in their labours, that they have acted wisely, and that in foolishness he had questioned them. His confidence in them has increased many-fold. That which he does not understand, he humbly prays will be made known to him, having faith that he is not being misled, as long as those leading are humbly and unselfishly living the Gospel.

This lesson has also affected his daily outlook on life. As he calls to mind the past with its many apparent misfortunes and seeming improvidences of the Almighty, he can see the hand of the Lord at work for good. He now understands that all have been blessings in disguise. He hopefully looks into the future with increased faith in God, always ready to interpret every act in the light of the Gospel.

My brother, acknowledging his narrow view, no longer seeks to judge the things of God.

William D. Callister

PRINCIPLES OF PROGRESSION

(*Concluded from page 407*)

When the student in our first story had his faith awakened in the desirability of musical advancement, and his attitude was changed from indolence to application, by his faith and repentance, he determined to register at college. Why? Because he wanted to form an alliance or union with the musical forces and agencies that could effectively assist him in his development. This step was just as much a basic factor in his progress as faith and repentance. Just as soon as one becomes converted to the idea that a certain noble end in life is desirable, the very next step is to form an alliance with those who can most effectively aid him in the attainment of the end.

Now Jesus Christ is the greatest spiritual and moral force in the world. He is more. He is in fact the Saviour of the world. That is to say, He is the divine personage through whom we receive the light, the grace, the truth and the power through which we can overcome darkness, sin and degradation. To win this great victory, one must have the aid which comes from a union with Him. One forms this union by an open, positive renunciation of the sinful life, and by a solemn acceptance of Him as his moral and spiritual Leader. Baptism is the ordinance or covenant by which one formally renounces the evil life and definitely unites himself with Christ's moral kingdom.

BORN AGAIN

Both of these purposes of baptism are definitely affirmed by the scriptures. John the Baptist preached the "baptism of repentance," or the baptism which completes repentance, or signified that the one baptized turns from evil. Paul averred that, "as many as have been baptized into Christ have put on Christ," or accepted Him as their guide and leader.

By registering at college, the student openly and formally renounces his life of intellectual indifference, and definitely proclaims himself a member of the kingdom of learning; and submits himself to the leadership of his teachers. By the covenant of baptism, the Christian convert enters the kingdom of spiritual and moral development, and openly unites himself with the Head Instructor of that kingdom, and accepts Him as his infallible guide and teacher.

The very form of baptism symbolizes this transition from the world of evil and error, to the realm of spiritual aspiration, growth and advancement. The burial in water represents death to the old life of transgression; and being lifted out of the watery grave, represents rising to the new life of spiritual growth and moral grandeur.

Baptism in its true form also fittingly represents the accept-

ance of Christ and His saving mission. The burial in the water portrays His sacrificial death and burial; and coming out of the water symbolizes His triumphant emerging from the tomb.

To be effective as the covenant of union with Christ, the ordinance of baptism must be administered by one who by virtue of divine calling, appointment and ordination can in very truth act for the Lord, so that the ordinance will be performed in reality in the name of Jesus Christ, as Peter expressly enjoined.

FREE FROM ALL EVIL

When baptism is administered by divine authority to one who truly believes in Jesus Christ, and sincerely repents of his sins, it brings remission of sins; for the ordinance puts the baptized convert into actual harmony with the will of God. One who has attained this conscious, loving union with God cannot have any sense of guilt, but is free from all evil even as God is perfectly free.

In the Pentecostal story we have mention of the fourth principle of progress. Peter speaks of it as the gift of the Holy Ghost. The Master referred to it as being "born of the Spirit."

In the Gospel of salvation as taught by the Master, there is also found this fourth principle of progress, the complete awakening to new and higher powers and possibilities. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This is not a mere bit of dogmatism. It is the inculcation of an eternal and indispensable principle of spiritual growth. When the educator says, "Except you have an intellectual awakening, you cannot enter the kingdom of the mind," we do not think he is arbitrary. We accept his statement as the affirmation of an elementary principle of intellectual advancement. And when the artist says, "Except you have an esthetic awakening, you cannot enter the kingdom of art and beauty," we do not think he is narrow. We accept his conclusion as the announcement of a cardinal principle of achievement in the realm of art. So when the Christ declared that one must be born of the Spirit before he can enter the kingdom of God, He just announced the cardinal truth that one cannot enter the realm of God, the beautiful realm of spiritual things, unless he has been born of the Spirit, or awakened by the spirit of the power, glory and majesty of the heavenly kingdom.

Jesus Christ recognized more perfectly than any other teacher the fundamental and eternal importance of these simple principles of human emancipation and progress. In entering upon His ministry, He sounded this ringing, stirring keynote—"Repent ye and believe the Gospel." In His solemn, final commission, He reaffirmed this basic precept: "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." This commission has been sharply criticized because of its bluntness.

It has been called arbitrary and dogmatic. Ingersoll said it was "ridiculous," and claimed that it was just as reasonable to promise salvation to those who have red hair, and damnation to those whose hair is not red, as to promise entrance to the eternal abode of the righteous to those who believe, and exclude those who do not believe. But all these criticisms evince a lack of profound knowledge of the basic principles of salvation.

When Jesus promised salvation to those who believe and are baptized, He did not dogmatically stipulate the conditions of entrance to heaven. He merely gave final, positive emphasis to those great, fundamental and enduring principles which emancipate the soul and lead to increase of knowledge, power, moral excellence and spiritual glory. He affirmed most positively and solemnly what He knew was fundamentally true, that no one can be delivered from the power of evil except through an awakened faith in God, genuine repentance, conscious union with God, through the sacred covenant of baptism and spiritual regeneration.

THE GOLDEN SPUR

So it will be seen that the principles of salvation taught by the Master are the only principles that bring about human progress in the highest sense of the word. Jesus Christ was Himself the living standard of the perfect divine life. In His pure teachings, in His gentle spirit, in His gracious personality, and in His manifestation of divine power, He completely personified God in the world. By this impressive revelation of God and the Godly life, He leads us to believe in the eternal desirability of that pure and holy life that makes us free indeed. By this awakened faith we are made to regret, with Godly sorrow, that we have lived beneath our high possibilities. This regret becomes the golden spur that goads us upward on the steep and craggy path to perfection. Through the ordinance of baptism, we come into conscious union with the Christ to whom all power is given; and by His power and grace we are able to conquer all things and rise to the heights of godly living. Through the Spirit's life, giving rebirth, we come into possession of the life of life, the Holy Ghost, which inspires us, comforts us, and guides us into all truth, in our eternal advancement towards the goal of Godhood.

The refining and purifying influence of these principles in the lives of those who consistently apply them was impressively attested by a recent incident.

The morning paper of January 2nd, 1931, carried a report of a lecture by Dr. George W. Mursell, noted psychologist, before the American society for the Advancement of Science, on the effect of religious training on delinquency. The conclusions he announced were based upon tests he had given to six hundred Ohio reform school boys, and four hundred boys outside the reformatory. The boys examined ranged from 12 to 18 years of

age. As a result of this investigation, he affirmed that there is no "significant relation to religious training and delinquent and non-delinquent behaviour—that whatever causes one class to be delinquent or non-delinquent, it is not religious training, knowledge, attitude or background, as measured by these tests."

The day before this report appeared, two young men returned home early in the morning from New Year's Eve parties. The one came from a popular club. He reported that it was "wide open." Men and women smoked, drank, reveled and told obscene stories. There was nothing formal or dignified about it except the apparel of the guests.

The other young man returned from a party given by the Friars' club of the University of Utah, made up of returned Latter-day Saint missionaries. There were present seventy couples. In giving his report, the young Friar said: "We had a jolly, good time."

"Did anyone smoke?" a friend asked.

"I did not see a cigarette."

"Did any one drink?"

"I didn't see a single flask."

"Did any one tell questionable stories?"

"I did not hear a coarse word."

This last story is warrant for a conclusion quite at variance with that of Dr. Mursell. It may be that the inculcation of vague and sentimental ideas about God and His laws, has no deterrent effect upon the moral conduct of youth. But boys and girls who are deeply and profoundly impressed with the reality of God and His salutary laws, by the impress of a religion of real faith-stimulating power, such as is "Mormonism," are protected by this vital faith from the errors and follies of the world.

May we appreciate our splendid spiritual heritage and hand it on in purity and power to succeeding generations, I humbly pray in the name of Jesus Christ. Amen.—An address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on Sunday, April 12th, 1931.

WHAT OTHERS SAY ABOUT "MORMONS"

Second Decade: 1841-1850

1843. Samuel A. Prior—Methodist minister who visited Nauvoo.

"In the evening I was invited to preach, and did so. The congregation was large and respectable. They paid the utmost attention. This surprised me a little, as I did not expect to find any such thing as a religious toleration among them. After I had closed, Elder Smith, who had attended, arose and begged leave to differ from me in some few points of doctrine, and this he did

mildly, politely and affectingly; like one who was more desirous to disseminate truth and expose error, than to love the malicious triumph of a debate over me. I was truly edified with his remarks. . . .

"I found all the people engaged in some useful and healthful employment. The place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality; but was both astonished and highly pleased at my ill success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred or impudent. I heard not an oath in the place; I saw not a gloomy countenance; all were cheerful, polite and industrious.

"I conversed with many leading men—found them social and well informed, hospitable and generous. I saw nothing but order and regulation in the society." (*Times and Seasons*, Vol. 4, pages 198, 199.)

1844. Josiah Quincy—Mayor of Boston, Massachusetts.

"A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mould which was to shape the feelings of so many thousands of his fellow-mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance. . . .

"I have endeavoured to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle." (*Figures of the Past.*)

1847. Thomas L. Kane—General, United States Army; author, lecturer, statesman. (General Kane saw the Latter-day Saints upon their westward march.)

"There was something joyous for me in my free rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me, I could follow 'Mormon roads,' and find them beaten hard, and even dusty, by the tread and wear of the cattle and vehicles of emigrants labouring over them. By day, I would overtake and pass, one after another, what amounted to an

army train to them; and at night, if I encamped at the places where the timber and running water were found together, I was almost sure to be within the call of some camp or other, or at least within sight of the watch-fires. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine, 'Like the great ocean washes up on its frontier shores,' I can scarcely describe the gratification I felt in associating again with persons who were almost all of Eastern American origin—persons of refined and cleanly habits and decent language—and in observing their peculiar and interesting mode of life; while every day seemed to bring with it its own special incidents, fruitful in the illustration of habits and character. . . .

"I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of general communities." (A lecture before the Historical Society of Pennsylvania, March 26th, 1850.)

1849. Howard Stansbury—Captain, United States Army. In command of a Government party sent out to make a topographical survey of the Great Salt Lake region.

"In their dealings with the crowds of emigrants that passed through the city, the 'Mormons' were ever fair and upright, taking no advantage of the necessitous conditions of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party was subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect arose either from interested misrepresentation or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. . . .

"These people presented the appearance of a quiet, orderly, industrious, and well-organized society, as much so as one would meet within any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves; nothing being farther from their faith or practice than the spirit of communism, which has been most erroneously supposed to prevail among them." (*Survey of the Great Salt Lake*, Report to Congress.)

1849. John Wilson—General in the United States Army.

"A more orderly, earnest, industrious and civil people, I have

never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city which contains from about four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equaled in any city of any size that I have been in, and I will add, not even in Old Connecticut. (Quoted in a speech of Senator Truman Smith, July 8th, 1850, Congressional Record.)

1849. J. W. Gunnison—Lieutenant, United States Army. Assisting Captain Howard Stansbury in survey of the Great Salt Lake region.

"We found them (in 1849) organized into a State, with all the order of legislative, judicial and executive offices regularly filled, under a constitution eminently republican in sentiment, and tolerant in religion; and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they proceed quietly with all the routine of an organized self-governing people, under the title of a Territory—being satisfied to abide their time when they shall be deemed fit to take a sovereign position. . . . They lay and collect taxes, raise and equip troops for protection, in full sovereignty, on the soil they helped to conquer first and subdue to use afterward." (*The Mormons, or Latter-day Saints*, page 23.)

UP!

President Therald N. Jensen, Sheffield District

My companion and I walked into Weston Park. We thirsted. A canopied water spout attracted us. Water was there—but to get it, we must employ an unsanitary metallic cup, chained thereto. The water spout was turned down. This, in fact, was the feature which necessitated the chain and the disease-infected cup.

We did not drink. We thought: Strange that the designer should lack inspiration enough to turn the water spout up instead of down. Up! What then would we have seen? A miniature fountain bubbling forth pure, sparkling water. We would have quenched our thirst. Then we could have gazed at the rusty chain and the uninviting receptacle within the Park Museum—among the relics of a past age.

Up! The direction is the all-important thing. Strange that even to-day, men design and construct in our parks and city centers drinking conveniences with down-turned spouts, with the cups and chains! Strange indeed.

Joseph Smith, soul-stirred, unfolded his heart in prayer, "My

soul is athirst for God, for the living God." He looked up and beheld the Father and the Son. Ten years later, in April, 1830, the Church of the living God was restored to the earth.

Unshackled, I may now drink at the Fountain of Truth. Indeed, the voice of the Great Architect is to all who are athirst: "Yea, if they will come, they may, and partake of the waters of life freely." (Doctrine and Covenants 10:66.)

FROM THE MISSION FIELD

Release and Departure: Elder David H. Huish—London District and President of Bristol District, was honourably released on February 20th to return to his home in America, by traveling around the remainder of the globe.

Doings in the Districts: *Bristol*—On Saturday evening, May 30th, socials were held in the Bristol and Cheltenham Branches, where members and friends enjoyed musical selections, games and refreshments.

A baptismal service was held at Nailsworth, on June 6th, 1931, at which four persons were baptized by Elders Bert W. Bellamy, H. Vernon Clegg, and David L. Rowley, Jr. A short service was held the same day in the home of a Church member, at which those baptized were confirmed by President Glenn N. Hart, and Elders Lewis A. Phelps, Abner W. Snarr, and Frank S. Naylor, Jr.

Manchester—Members of the Hyde Branch enjoyed an outing to the home of Brother and Sister Baron at Hurst, on Whit-Friday. Cricket was played until rain dampened the contestants. The remainder of the time was spent inside, where refreshments were served.

Ulster—At a baptismal service held at Helen's Bay, Co. Down, on Saturday, May 23rd, two persons were baptized into the Church by local Priest William Coates. They were confirmed members of the Church the following day in Sacrament meeting by Elders Conrad A. Johnson and Merrill H. Glenn.

DEATH

LEADER—Brother Charles Leader, a faithful Latter-day Saint, passed away at his home in Grantham, Lincolnshire, May 16th, 1931. He was forty-four years of age, and had been a sincere worker in the Church since 1912.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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